

THE REFORMER.

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Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. . . . Jeremiah, v. 1.

FROM an impartial and general survey of the world at this time, true piety and religion appear to be greatly on the decline: nor need we for the present expect to see any change for the better. We now live in a period of the world, when the "clusters of the vine of the earth," spoken of in the Revelation, are ripening for the sickle of divine justice. Our day of merciful visitation seems to have passed by, and year after year will be likely to exhibit still greater degrees of depravity, till the vials of the wrath of God are poured out upon men.

Every denomination of people have now almost ceased to do good. The glory and excellency which once appeared in them, in renewing and reforming mankind, is nearly departed, and a remnant only can be found who have not bowed the knee to Baal. We may, with great propriety, adopt the language of the prophet, "By whom shall Jacob arise, for he is small." It is true that Bible Societies, Missionary Societies, Theological Seminaries, &c. &c. have increased to a great extent; but no great advantage to the cause of true religion will be likely to arise from them. There is too much pride, and too much of the will of man, it is to be feared, in carrying on these associations, to ensure the divine blessing. We have seen no great benefit result from them as yet. On the contrary, since their commencement in England, infidelity has made great progress; and in this country, injustice and sin have apparently kept pace with the increase of these institutions. Few, indeed, can be found who do unto others as they would others should do unto them; who seek in every instance to do right, and what their con-

sciences will approve: and when this is not the case, going to meeting, professing religion, and engaging in its performances, is the most sure and certain road to destruction which men can take. The injunction is positive, *Let every one that names the name of Christ depart from iniquity.* If it be not our sincere desire and endeavour to do right, we have nothing to do with talking about religion, or pretending to righteousness. It is all in vain, and worse than in vain, because it is highly sinful.

INTELLIGENCE FROM POUGHKEEPSIE.

The author of the "Bee" has lately published, in a pamphlet form, the *first* and *second* numbers of the *Bee*, together with *Vindicator* and the *third* number of the *Bee*. In introducing the work, he observes:

It was not the intention of the author, when the first number of the *Bee* made its appearance, to continue a series of them, but subsequent circumstances have rendered it necessary, by way of vindicating his motives from the unjust and illiberal insinuations heaped upon him, by "One of Many," and a few of his weak and unreflecting adherents. He is charged with the heinous offence of attempting to undermine the very foundation of the christian religion, by publishing this little work; a slander which might be credited by many, if not read by them. Therefore he solicits the public to peruse this work, and see whether they can find any principle there advocated teeming with such direful mischief.—The *Bee* is a useful and very industrious little insect, and by nature a peaceable and social animal; but if interrupted in its moral duties, and the peace of its hive be molested by a set of lazy drones, it will vindicate, as long as life remains in it, its natural rights.

The author disowns any intention whatever to infringe upon the religious opinions of any man or set of men. He considers that to be a sacred and unalienable right, which every man ought to enjoy unmolested, and that religion is a contract between man and his Maker, and ought to

be as free as the atmosphere in which we breathe. Hypocrites may be produced by force, but proselytes never. These being the sentiments of the author, in respect to others, he claims the same privilege for himself. Intolerance, and a dereliction from the pure doctrines of christianity, he does not credit as a principle of religion; therefore, he considers that every one has a right to expose those abuses, whenever they exist.

Extracts from the third number of the Bee.

A work signed "One of Many," that is, I suppose, legion, has appeared in reply to the publication called the Bee. This host of authors have not even attempted to disprove one thing which the Bee asserted, but on the contrary, have brought forward a number of subjects foreign to the point in question, and apparently to evade the truth of that production. That this work contains the sentiments of many who make religion a trade, I have no doubt; but that it speaks the sentiments of a majority of their hearers, I do not believe. If the sentiments contained in the Bee are erroneous—if they are in any particular contrary to truth, or to the principles of the Gospel of Jesus Christ—why not prove them so? Why this round-about way to evade the force of truth? Why couple the works of Thomas Paine with the Reformer? Except it be to frighten people from the free exercise of their own judgement, by the cry of Tom Paine. I can see no propriety at all in it. As for similarity between Paine's Age of Reason and the work entitled The Reformer, which appears to have called forth the denunciations of *Vindicator*, there is none; Paine, in that work, denied the scriptures, and the character of Jesus Christ: The Reformer is founded on the truths of the Holy Scriptures, and endeavours to expose the errors that have crept into the world, under the name of religion, by "holding forth that form of sound words which has been delivered." 2d Tim. i. 13.

I have no disposition to quarrel with any religious worldling about "sabbaths, holy days, new moons, or

appointed feasts ;” neither do I wish to vindicate the sentiments of any worldly minded author ; my object is to confine my remarks to those who hold themselves up as examples worthy of imitation, and to contrast that profession with the simplicity of the “ faith once delivered to the saints.” Jude 3. At this Vindicator seems to be much disturbed, for fear that “ our DIVINES,” “ our ECCLESIASTICS,” and “ our REVERENDS,” will fail to receive that homage which they deserve.

That the sentiments which I hold, relative to those *usurpers* who claim divine honours, will be called “ *licentious*,” I am well aware ; but “ should government expel” them, I prefer to be numbered among that despised few, who choose to give God the glory, rather than man, and who are “ called the filth and the offscouring of all things to this day,” 1st Cor. iv. 13, than to join that multitude, who testify by their yearly sacrifices to a hireling priesthood, their devotion to the “ image which Nebuchadnezzar the king hath set up,” and thus exalt vain man above every thing that is “ called God, or that is worshipped ; so that he [man] sitteth in the temple [the church] of God, showing himself that he is God.” 2d Thes. ii. 4. It is evident that the men who assume the name of Deity, and who are the undoubted authors of that masterly *Vindication* of clerical supremacy, are but the remnant of that man of sin, of which the Apostle was speaking in the passage above quoted ; and which is daily consuming, and according to the scriptures will be consumed by the spirit of his mouth, and be destroyed by the brightness of his appearing : “ even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders.”

Vindicator—One of Many—Legion,* has, with unblushing assurance, attempted to point out the author

* I have taken the liberty in the fore part of this production, to give this Vindicator his true name, as he has said he is “ One of many,” that is *Legion*. Whether he belongs to that tribe of unclean spirits that met our Lord, on his entering the country of the Gadarenes, or to some other tribe, the reader must judge. I will quote the passage, Mark v. 6, 7, 9. “ But when he (the

of the Bee, and heaped upon his head unmerited censure. But the author stands aloof from any of the impertinent, unchristian, and ungentlemanly insinuations contained in that part of the production; yet God forbid that I should glory. I should indeed desire most devoutly to be stripped of that pharisaical pride and vain ostentation, which marks every sentence contained in the arrogant production of *Vindicator*. Pharisee-like, he can exclaim "I thank God that I am not as other men are: I go to church twice on Sunday; I pay the preacher or receive what others pay, as the case may be; I approve of spinning Bees and high salaries; I approve of paying men to preach that gospel which is free, and of supporting them in luxury and idleness; I approve of giving to these men the title and Reverence due to the Almighty: and furthermore, I treat with "*contempt*" all those Publicans who refuse to pay "tithes of mint anise and cummin," and pay all possible reverence to our "*Ecclesiastical Divines*:" I treat with "*Contempt*" those who believe it anti-christian to make war upon savages, or for christians to fight among themselves, and draw up their armies in battle array, with a sacerdotal black coat at their head: I treat with "*Contempt*" "any would be Reformer or licentious Bee, who attempts to infringe" on this our most holy religion, practice and belief: And in addition to all these the devout exercises of my soul, I do most fervently and devoutly pray, that the time may soon come, when not only in *England*, but in these *United States of America*, governments will prohibit the publication of a Reformer, a Bee, or of any other production which calls in question the orthodoxy of "our Ecclesiastics;" and that that unholy clause in our constitution, which gives to this *Bee-hive censoring rabble* the right to print, read, or even to have seen in

unclean spirit) saw Jesus afar off, he ran and worshipped him, and cried with a loud voice and said, What have I to do with thee, Jesus, thou son of the most high God? I adjure thee by God that thou torment me not; and Jesus asked him, what is thy name? And he answered saying, my name is *Legion*: for we are many."

their houses such a publication as the Reformer, may be erased ; and further, that on the ruins of that corrupt constitution may be erected the rack and the gibbet, that these heretics may meet the just reward of their ungodliness and impiety ; and that our *Reverends* and *Divines* may be formed into an holy Apostolic inquisition, for the more speedy execution of these most holy laws. These appear to be the true sentiments of Vindicator. But I must say "*Deliver us from the evil.*" From such a *Legion* as this, *Good Lord deliver us.*

It is amusing to see the indignation and clamour of the clergy against any one that dares to speak or write his sentiments on religious subjects, if they do not exactly accord with their notions. And whatever appears that they are unable to oppose effectually by scripture, reason, or argument, they will endeavour to destroy by setting up the hue and cry of *Atheist, Deist, Universalist, Arian, Socinian, &c. &c.* to frighten people from the examination of any work written to expose their errors. I dislike such deception and hypocrisy ; they are mean and selfish artifices, unbecoming the mouths or pens of candid, well bred men. The Apostle Paul seems to have had a plain reference to such deception in the 2d Cor. xi, 13, 14 & 15, where he says—"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ ; and no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness ; whose end shall be according to their works."

Let us for a moment, take a brief view of the situation of the apostles, of the doctrine they taught, and of its effects ; and, by way of contrast, compare that with the situation of those who now profess to be the humble, meek, self-denying followers of Jesus of Nazareth—but unlike him or his apostles, statedly preach for money. When Paul preached at Ephesus, he did it publicly in the synagogue, and he did it freely ; the accusation of the arch craftsmen against him was, that he turned away much people, and for that reason they were full of wrath, and cried out, saying, "Great is Diana of the Ephesians."

Paul was a stranger, and a dissenter, and (unlike our ecclesiastical epicures of the present day) he had no grand equipage to dazzle people's eyes, no fine garments to win their reverence, no such titles as *Reverend* or *Divine*, to place him above the meanest disciple, nor wealth to bribe their affections. But, on the contrary, he spoke against all this worldly show and grandeur, and that was what gave offence. His loins were girt about with truth, his breast plate was righteousness, and his feet were shod with the preparation of the gospel of peace, Eph. vi. 14, 19. He endured bonds, imprisonment and cruel mockeries; yet he was meek under suffering, and bold for his master, returned not an injury, nor slackened his pace in proclaiming the liberty of the gospel, risked his life and laboured under the greatest persecutions without pay, (a *rare thing* in 1820, when the first motive for overseeing souls is so much a year.) He made no bargains about preaching, nor made a market of salvation. *What a change in the times!*—How many dignified drones (and *Deified* too, if the views of *Vindicator* be correct) have we in our time, who claim to be ambassadors of Jesus Christ, and set up for a likeness of the apostles, without the least likeness, and exact large sums for their mock apostleship, when nothing thrives by their ministry but their own pockets! Witness the amount of sacrifices made here to two individuals last winter, consisting principally of luxuries and useless extravagance, to an amount not less than \$600. In addition to this, behold the use made of a portion of it, consumed on the lusts of a large party assembled on the occasion; while hundreds of poor distressed objects, worthy and respectable, but poverty smitten, (and many of them the deluded followers of these men) were actually suffering with cold and hunger that very night. Reader, pause and examine your bibles, and see if Jesus Christ or his Apostles left an example of this kind for their followers. No, my friends, the glorious mission of our Lord and master was for the accomplishment of a far greater object than that of raising himself high in the estimation of the world. He came to "preach the gospel to the poor, to preach deli-

verance to the captives, to preach the acceptable year of the Lord," Luke iv. 18 and 19; and "the day of vengeance of our God." And the effect of this preaching was "To scatter the proud in the imagination of their hearts, to put down the mighty from their seats, and to exalt them of low degree; to fill the hungry with good things, while it sent the rich empty away," Luke i. 51, 52, 53. This doctrine of our Lord was not calculated to exalt man, but to humble him, and to teach him love to God and love to his neighbour.

This, no doubt, was the power that operated in the mind of Zacheus, when the Lord told him "to-day I must abide at thy house." *Now mark the reply*—"the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him four-fold," Luke xix. 5, 6, 7, 8. Not so with converts to religion now a days; if a man has been the greatest shaver and villain in the world, and accumulated a fortune by fraud and deception, when once he has got his *change of heart*, it is all made up, no questions asked. This change of heart seldom, if ever, makes him, like Zacheus, restore any of his unlawful gains, nor does the *Craftsman* advise it; so long as he pays well to the support of the church, he is sure to have a good name, the hireling priest will always be at his service, and forward to speak of his *piety, his charity, his meekness, &c.* Indeed, those favors are reciprocal; when the time comes to make *Bees*, there is a mutual return of favor—an *elegant dress, a cloak, a carpet, a barrel of sugar, a looking glass, a demi-john of old Madeira, some good old hickory, a beaver hat, a pair of boots, &c. &c.* Now look at it, reader. I do not believe that the high priests were any more fond of pompous, worldly show and grandeur in the days of the Apostles, than the hireling priests of our day are; neither do I believe that they knew less of the religion of Jesus, or practised less. They had all the friendship of the world at their elbows, and were highly offended when Christ told them that they were a "*generation of vipers*," that "his kingdom was not of this world," and taught them the plain path to heaven, without cumbering them with yearly sacrifices, or nocturnal devotion to

a hireling priesthood; a religion that was opposed to all secular gain, and all holy trifling. *But, as it was then, so it is now.* A religion without a hierarchy, and godliness without gain, will never please any set of college-made priests, nothing will go down with them but the ready penny. The Apostles taught no religious creed, but Christ and him crucified, and salvation in and through him. And in almost every instance, when the Apostle speaks to his brethren, he exhorts them to love one another; and in one instance asks them "how they can love God whom they have not seen, if they love not their brother whom they have seen."

Now, if any reasonable man can reconcile the extravagance, luxury and grandeur of the leaders in professing religious assemblies, with the simplicity of the gospel of Jesus Christ, as taught by him and his Apostles—or find one passage in the New Testament in support of annual Bees, I wish they would point it out: I cannot find any; neither have I ever found where they took one cent for making proclamation of the gospel of good news to others. And it is evident, that to bestow large sums on those characters who live in idleness and preach their own necessities, is nothing more nor less than to reward them for past, or indulge them in present extravagancies. Yet if there is one virtuous man in community, that will not abandon truth, and thus sacrifice to the idol, to gratify the pride of those Craftsmen, he is sure to be reproached with some odious name. This, however, will have no weight with the candid, unprejudiced mind, when divested of the dogmas of sectarian predilection. And I am bold to assert, that the tinker, the pedlar, the beggar, when he publishes truth, is entitled to equal credit (to say the least) with those who can boast their theological acquirements, and who (as a mark of distinction) are clad with a black coat or gown, and polished off with some high sounding title, such as *Reverend, Doctor, Divine, &c. &c.*: names very improper to be applied to man, and which can answer no other purpose than to make men "think more highly of themselves than they ought to think." Here I leave the subject for the present. Whether I shall

appear before the public again or not, depends altogether on circumstances. I am opposed to that profession of religion which carries no other evidence with it than that of vain worldly show, supported by popular errors; and shall use the liberty which the constitution of my country guarantees, occasionally to speak against them.

A BEREAN.

N. B. In the second number of the Bee, I proposed giving in this number a schedule of the amount of property bestowed at the two Bees in this place, with a list of the articles. I have ascertained about the amount, but on account of the room this long catalogue would take up, have concluded to omit the same for the present.

For The Reformer.

To the Editors.—A friend of mine lately put into my hands No. 4. of The Reformer, which tends to expose the follies and corruptions of the fashionable religious world in a way that they deserve. The established church of England is a great engine of state, so organized as to support and aggrandize its power. Who that observes its rituals, the decorations and splendour of its churches, its forms of prayer prepared for particular occasions, as the celebration of signal victories obtained by the shedding of human blood; and sees this powerful hierarchy connecting itself in the administration of the government, which lends its aid to oppress the poor and those of different sects in the collection of tythes, while it elevates the higher grades of the clergy to princely power and riches; and also hears of the divisions and sub-divisions of the dioceses by the bishops, for the purpose of multiplying the sales of livings to poor curates, as our land speculators do their lands in the western country for the purpose of sale and profit; who, I say, that impartially considers these things, can sincerely believe that such a religion has any proper relation to that of the christian system?

Truly may we say with the apostle, when we see a whole nation supporting such folly and wickedness, "Not many wise men after the flesh, not many mighty, not many noble, are called." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him."

In bringing the most popular religious sects of this country to the test of scripture for examination, we shall find enough to condemn their practice. In New England a man is not considered fit to preach till he has attained a knowledge of the dead languages, besides various other learning. Rhetoric and Oratory, acquired by reading the most elegant and accomplished authors, are considered almost indispensably necessary to qualify one for the pulpit. When the young clergyman has prepared himself, he makes his debut into the world to preach, and travels to find a good place and obtain a call. If he finds a suitable situation, and is offered a good salary, he accepts it as a call from God, and is settled at so much per annum. At college it is a matter of much question and deliberation with many, whether to prepare and qualify for law, divinity, or physic. What does the apostle say in regard to preaching the gospel? "Christ sent me not to preach the gospel with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness." Let the tent makers and fishermen, Paul, Peter, and others come into our splendid churches, and in their plain manner and dress declare against the prevailing vices and fashions of the times and of the clergy, and see if they would not soon hear the murmurs of disapprobation and be put out of them. A Presbyterian clergyman educated at Princeton, lately observed to the writer in conversation, that the clergymen in our first cities, in consequence of the increasing advantages of education which they enjoy, are so much superior to the generality of the clergy in the country, that one going from it to the city would hardly be considered a good preacher.

The whole tenor of our Saviour's life and doctrine

stood opposed to the pride and vanity of men, which inclines them to seek after pre-eminence and the esteem of this world. Hence the Priests and Rabbies of that day could see *no form nor comeliness in him, nor beauty that they should desire him*. And how can it be expected the clergy of this day, while they are enjoying worldly honour, distinction and riches, will submit to the self-denying precepts of the gospel, and learn of him who was meek and lowly? Although the miracles which Christ wrought produced conviction in the minds of many of the chief men amongst the Jews, yet, as his religion was too low for them, and they loved the praise of men more than that of God, they would not confess him, lest they should lose their popularity and be put out of the synagogue. Does not the conduct of the present "scribes, pharisees and hypocrites" of our churches show them to be actuated by the same views of worldly ambition, pride and power? Are they not erecting splendid churches and meeting-houses in every part of our country, some of which are done by lotteries or gambling, and cost 50 or 100,000 dollars? Are not the pews in them advertised for sale on a given day, and then sold for 500 or 1000 dollars each? Is not a most exorbitant salary bid up for this or that accomplished orator and scholar to preach in them? Does not the fine vocal and instrumental music used in them render them the theme of admiration and applause? Do not the splendid preparations made to go to these places of devotion, or rather of amusement, impress the mind that if the Sabbath is holy time, there cannot be a greater profanation of it, than in spending such a portion of it in adorning the body with so much vain and gaudy attire as is customary, under the pretence of repairing to them for the purpose of sincere and humble worship? And, in fine, do not the clerical robes and reverend titles of the preachers remind us of those in our Saviour's time, who made "broad their phylacteries, and enlarged the borders of their garments," and were called "Rabbi, Rabbi?" For they are entitled Reverend, Doctor of Divinity, &c. make long and pompous prayers, to please and fascinate the rich

and great, and affect a great show of piety and religion, while in fact they are as ambitious and aspiring to make money by preaching, as other men are by their different employments. So far, indeed, is the present most popular preaching from being directed against the prevailing fashions and vices of the times, that it tends rather to encourage than check many of them; and so different is it from the tenor of the meek christian system and its doctrine, that if it be right (I can consistently say) the gospel is not true.

A VIRGINIAN.

For The Reformer.

If we take an impartial view, we shall be constrained to acknowledge that all those who have come out from the church of Rome, and thence divided and subdivided into sects and parties, have run into many and various errors; and their contests and discords have constantly vexed and perplexed one another. To this day they maintain no union with their mother church, nor among themselves. The seeds of popery, it is certain, yet remain among them all; and until they are utterly destroyed, there will never any effectual reformation take place. In order to accomplish this,

First, Let all human creeds, systems, rules, disciplines, standards and canons be laid aside, seeing they are all liable to error, and involve professing christians in strife and disputation; for each sect views its own system of religion as the only one right, and this is the grand principle of the church of Rome, from whence they all sprang. It is an ancient maxim, that "opposite parties cannot all be right, but they may all be wrong." Nothing has so much hindered the true work of reformation, as the divisions and consequent alterations of those professing christianity. The heathen ambassador who was sent to inquire concerning the christian religion, found its votaries contending about their several systems, and disputing with one another. He returned and said, "The christians were not agreed

among themselves what their religion was, and could not expect that we (the heathen) should be reconciled to their religion unless they could fix upon one true church, built on the author of that good Book which they so highly recommended to us, taking said author (Christ) for their standard, pattern and infallible rule. Instead of this, we find them not living up to their profession, and unacquainted with the doctrine of the dispensation under which they pretend to live."

Secondly, Let all superstition, idolatry and sectarian bigotry, together with self-righteousness, the love of mammon, pride, covetousness, bitterness, wrath, clamour and evil speaking, with all malice, be bound in a bundle by themselves and cast into the fire. And then,

Thirdly, Let all the Reverends and Right Reverends, blind leaders and system-builders, be reduced to the common ranks, and their human commissions, promotions, high titles and salaries cease; and let it be proclaimed throughout christendom, that those who truly seek to do the will of God are all brethren of one family, and have no master but Christ, who is the great Pattern of all excellence, and whose energetic and everlasting gospel is an emanation of life and spirit freely issuing forth from an omnipotent source of grace and love; whereby God comes to dwell in us, and we in him.

If the professors of christianity were all true christians, how different would be the practice of those who are so tenacious of the name, but forgetful of its correspondent duties! They would be ambitious of distinction only in the conscientious discharge of their duty towards God and to each other, and strive to alleviate the distresses of their fellow creatures beyond the narrow bounds prescribed by seas, lakes, or forests.—The first promulgation of the gospel was accompanied by the songs of angels, "Glory to God in the highest, peace on earth and good will to men." Its grand characteristic was *charity*, which teaches forbearance and patience under injuries, and leads men to love their enemies and do good to those that hate them. This

charity was manifested in the primitive christians ; and while they walked according to the light, and lived in the spirit of the gospel dispensation, gainsayers were put to silence, and righteousness increased on the earth. They preached the word with efficacy, because they spake as those having authority from the Holy Ghost, and not as the disputers of this world, who are proud of a little science acquired in the cloisters of a college, and skilled in polemical and impertinent disputations, while they are guilty of the worst kind of simony, and sacrifice their souls for the sake of their preferments.

Scholastic learning and oratory have indeed arrived to great perfection ; but amidst these splendid trifles the gospel has suffered loss, and its vitality been destroyed. Yea, legions of Babylonish priests are spread over the earth, who preach for the sake of gain, and delight to be called ministers of the gospel, whose words are smooth, and the ignorant marvel at them, and flock to the place of merchandise to hear them, and are wheedled out of their money and led astray from the path of true and spiritual religion. Nevertheless, I rejoice that among the legion of hireling priests none possess power to command fire to come down from heaven to consume all who bear a faithful testimony against their craft and antichristian schemes. If they did, no doubt we should soon behold a greater conflagration than ever Smithfield or Geneva witnessed ; for the same spirit is still in christendom that kindled the flames in days of old, only the lawful sanction is wanting to carry these measures into effect.

AN ADULLAMITE.

The Legislature of Maryland, in a supplement to their militia law, releases the Quakers, the Mennonists, the Dunkers, and persons who are conscientiously scrupulous of bearing arms, from militia duty, provided such persons are contributors to the Dispensary to the amount of seven dollars and a half annually. [*Nat In.*

THEOLOGICAL SEMINARY AT AUBURN, (N. Y.)

From a communication in the *Cayuga Republican*, of July 19th, it appears this institution is about to go into operation. 'The Board of Commissioners and Trustees met July 12, when they elected the Rev. *James Richards*, D. D. of Newark (N. J.) Professor of Theology; after which they united in returning thanks to Almighty God for the unanimity and harmony which had characterised their proceedings in the choice of a Professor, and imploring the divine blessing upon the future operations of the Institution.'

We see no propriety in imploring the divine blessing on an undertaking for which there is no warrant in the New Testament.

The communication states—"Much important business was transacted by each Board. The spirit of harmony, tenderness and zeal, that marked their deliberations furnishes strong ground to believe, that this important Institution of christian benevolence will go into speedy and successful operation. And it is with no small degree of confidence that an appeal is made to the charity of the christian Public."—It would seem they must have already given very liberally. A former account stated the Institution would go into operation when contributions should be made to such an amount as to constitute, (exclusive of a donation of ten acres of land at or near the village of Auburn, for a site to the Seminary,) a fund of 50,000 dollars. These are very expensive undertakings; and we must again repeat we consider the money bestowed upon them worse than thrown away, while the promoters would inculcate an idea that the salvation of mankind greatly depended upon these Institutions, and to contribute to them would be giving to the Lord. Hear their words—"It is firmly believed that those whose hearts are moved with the cry of the destitute '*Give us the bread of life,*' will liberally patronize an Institution, whose sole object it is, to raise up an intelligent and faithful Ministry, to bear the offer of mercy, through the crucified Son of God, to the perishing millions of the family of man. When they remember that this of-

fer is the purchase of a Saviour's blood, and that His glory stands connected with the salvation of men, they will not only answer this call, but pour their free-will offerings also unsolicited by personal application into this treasury of the Lord."

We fear but little of *the bread of life* will ever be administered by those who go forth from these Seminaries. It was not such high taught men that Christ chose to administer *the bread of life*, if the expression be allowable. The apostle asks. "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" Besides, who among those educated at these Seminaries ever intends to obey the command of Christ, *freely give*. They all expect to be preachers at so much *per annum*. And to call the fund for such an Institution the *treasury of the Lord*, is to dishonour his name. If they would leave the name of the Lord and religion out of the question, while they are acting so contrary to the example of Christ and the apostles, by preparing men to make their fortunes, they would pass unnoticed; but when they express themselves in such imposing terms in these undertakings, it is necessary to draw aside the curtain that conceals from many their true nature and tendency. How was it that the apostles never thought to adopt such measures if they are so necessary to the spread of the gospel and the salvation of men? Were they too ignorant to see their great utility? or less concerned than we now are to save souls? To increase proselytes to their sect; strengthen their own cause; and make money by preaching must be the main spring of these proceedings, and no sophistry can disguise it; for no precept or example can be adduced from the New Testament in support of them. We look upon these Theological Seminaries indeed as the most fatal plan that could be adopted to ruin young men, diffuse a mere worldly religion, and obliterate every feature of the simplicity of the gospel. Hence we are so far from considering it a person's duty to contribute to them that we believe it wrong to abet, encourage, or in any way assist towards their advancement.

THEOLOGICAL SEMINARY AT AUBURN, (N. Y.)

From a communication in the *Cayuga Republican*, of July 19th, it appears this institution is about to go into operation. 'The Board of Commissioners and Trustees met July 12, when they elected the Rev. *James Richards*, D. D. of Newark (N. J.) Professor of Theology; after which they united in returning thanks to Almighty God for the unanimity and harmony which had characterised their proceedings in the choice of a Professor, and imploring the divine blessing upon the future operations of the Institution.'

We see no propriety in imploring the divine blessing on an undertaking for which there is no warrant in the New Testament.

The communication states—"Much important business was transacted by each Board. The spirit of harmony, tenderness and zeal, that marked their deliberations furnishes strong ground to believe, that this important Institution of christian benevolence will go into speedy and successful operation. And it is with no small degree of confidence that an appeal is made to the charity of the christian Public."—It would seem they must have already given very liberally. A former account stated the Institution would go into operation when contributions should be made to such an amount as to constitute, (exclusive of a donation of ten acres of land at or near the village of Auburn, for a site to the Seminary,) a fund of 50,000 dollars. These are very expensive undertakings; and we must again repeat we consider the money bestowed upon them worse than thrown away, while the promoters would inculcate an idea that the salvation of mankind greatly depended upon these Institutions, and to contribute to them would be giving to the Lord. Hear their words—"It is firmly believed that those whose hearts are moved with the cry of the destitute '*Give us the bread of life,*' will liberally patronize an Institution, whose sole object it is, to raise up an intelligent and faithful Ministry, to bear the offer of mercy, through the crucified Son of God, to the perishing millions of the family of man. When they remember that this of-

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Presbyterian Church at New Orleans.

A letter from a gentleman in New Orleans, states—
'That the Presbyterian Church in that place is built after the model of the Rev. Dr. Mason's Church in New York. The basement is of Granite, sufficiently elevated above the level to protect it from the inconveniences of the risings of the Mississippi, as well as the dust of the street. It is the most beautiful edifice in the city of New Orleans, and notwithstanding the magnitude of the expense, and the difficulties of the times, the cost has been accomplished through the indefatigable exertions of its Pastor, the Rev. Mr. Larned, and the zeal and spirit of his Congregation.

'The Ladies of his Congregation, as a proof of their high regard, have contributed and forwarded to the Treasurer of the American Bible Society, one hundred and fifty dollars to constitute the Rev. Mr. Larned, a Director for life.'

We should rejoice if we could suppose that the people of New Orleans would derive any spiritual advantage from the erection of this meeting-house and the labours of Mr. Larned; but we can indulge no such hope. Pride, more than the love of God, we fear, caused the building of this edifice, and we must say we have no idea that the cause of true religion or the salvation of souls will ever be promoted by any one that receives 4000 dollars a year for preaching the gospel.

Extract of a letter from a person at the southward, dated Mobile Point, March 23d, 1820.

"I was in New Orleans but a very short time—I saw but little, but heard sufficient to convince me that gambling and sensual pleasures were practised to such a degree as nearly to destroy domestic happiness and tranquillity. It is a fact, that there are a great number of gambling houses licensed, where hundreds resort every day, and where many, particularly young bucks from the Northward are ruined. A young gentleman of prepossessing accomplishments, and from one of the most respectable families in New York, who was a

fellow passenger with me, left the ship in the river with some others the day before I arrived at New Orleans; he went the same night to one of those houses, and merely for amusement began to play, and was suffered to win 150 dollars; flushed with good luck, he went again the next night, and lost the whole, with 500 dollars of his own money, and 300 dollars he borrowed, and was thus stripped of all he had, and left to be supported by the hospitality of his friends.

"I have been several times at Mobile—the customs, &c. of that place, although on a small scale, are very similar to those of New Orleans; both may with great propriety be called sinks of filth, which in the hot months contaminate the air, creating diseases, putrefaction and death. It is impossible for me to describe the dreadful mortality, which took place in those cities the last season—while walking the streets my amazement has been, not why so many died, but how so many, in such low and filthy situations, could have survived."

CORONATION OF THE KING.

Accounts from England state—"Preparations are now actively carrying on in Westminster Hall, London, for the Coronation of the King. Arrangements are making to suspend magnificent chandeliers from the roof, and next week the building at the extremity of the Hall, in which the Courts of Chancery and King's Bench are held, will be taken down, to afford an additional space for the ceremony. The court of King's Bench will sit next Term in Sergeants' inn. The prices given to secure views of the ceremony in August, surpass those of previous occasions. The front of a house in Great George-street, which faces the grand entrance into Westminster Abbey, is let for the occasion for 2000*l.* [8,880 dollars]. The neighboring house is fixed at 2500*l.* [11,100 dollars]; and it is calculated that 8000*l.* [35,520 dollars] may be made of the double fronted house forming the corner of New Palace yard and the line with Parliament street. The space of ground now formed into squares, or cultivated plats, is far more extensive than at the coronation of George III.; and the ground is letting at *eight guineas a foot*! Ten, fifteen and twenty guineas have been offered for seats.

"The value of the new crown to be worn by his Majesty at the coronation is estimated at 54,000*l.* [239,760 dollars]. One

jewel in it is worth 14,000*l.* [62,160 dollars]. The old crown is not worth more than 1000*l.* [4,440 dollars].”

At a time when there is so much distress in England, to go to so great expense for a crown for the new king, and then to give such a price to see it put on his head is a sin and a shame. This same king is the head of the Church. In the midst of all this inconsistency many suppose the English nation are doing a great deal for the furtherance of the gospel. The land is full of Bible Societies and Missionary Associations.— Their ships of war and armies are well supplied with chaplains; for religion and bloodshed go hand in hand.* Phillips, the celebrated orator, in a speech made at a Bible Society, observes—“ Even the soldier, amidst the din of arms and the licentiousness of the camp, makes the bible his pillow, and the companion of his knapsack.”

John Haime a great professor, soldier and preacher in the army of the Duke of Marlborough, writes thus:

“ We had no *Sacrament* administered in the army for a long season. I was greatly troubled, and complained aloud in the open camp of the neglect. *The Chaplains were exceedingly displeased.* But the Duke of Cumberland hearing of it, ordered that it should be administered every LORD’S Day, to one regiment or the other.

“ The Duke hearing many complaints of me, enquired who I was: if I did my duty: if I would fight: and if I prayed for a blessing on the king and his arms. They told his Royal Highness I did all this as well as any man in the regiment. He asked, ‘ Then what have you to say against him?’ They said, ‘ Why he prays and preaches so much that there is no rest for him.’ Afterwards the Duke talked with me himself, and asked me many questions. He seemed so well satisfied with my answers, that he bade me, ‘ Go on;’ and gave out a general order, that I might preach any where, and no man should molest me.

“ I was preaching one day, when the Duke, unknown to me, came to hear me. I, that day, desired the Soldiers, never to come there, or to any place of public worship, so as to neglect any duty. I exhorted them to be ready at all calls, and to obey

* A statute in England requires all officers, civil and military, to receive the sacrament of the Lord’s supper, according to the usage of the Church of England, in some public church, within six months after their admission into office upon forfeiture of five hundred pounds, and disability to hold the said office.

those who had rule over them : and if called out to battle, to stand fast, yea, if needful, fight up to the knees in blood. I said, ' You fight for a good cause and for a good king, and in defence of your country. And this is no ways contrary to the tenderest conscience, as many of you found at the battle of Fontenoy : when both you and I did our duty, and yet were all the time filled with love and peace, and joy in the HOLY GHOST.'

Another great professor, who was at the battle of Waterloo, in a letter to his friend in England, writes :

" On the 16th of June we marched, at 4 o'clock in the morning, the distance of about 24 miles, and then rushed into action. The Lord gave us great strength both of body and mind on that day, and through the whole of our labors. We arrived just in time, or the enemy would have forced the Belgians. With one hour and a half's hard fighting, we maintained our position, with some little advantage ; but our loss was great.— On the 18th of June, the day of Waterloo, we took up a good position; at the same time leaving the enemy one they would accept. We opened on the enemy seven guns before they returned an answer; then most tremendously the action commenced: but God was with us. I addressed my company in a few words: ' Be *steady* and attentive to orders; keep perfect silence; and put your whole trust in God's help, for he is with us. Be strong and determined; use all your skill in levelling; make sure your mark, and in the charge use all your strength.'— I felt my mind stayed upon God; and my confidence was so firm, that neither the thunder of the enemy's cannon and musketry, nor the boast of his guards, nor the threats of his cavalry in mail, either alarmed my breast, or concerned my mind. God I knew was my father, and shield, and refuge. I cannot say that I attempted to boast myself with confidence of escape unhurt, as I now experience; but this one thing I knew—my peace was made with God, having a bright evidence in my own soul; and that while I lived I would play my part for the victory. It was the Sabbath day; and while you were praying to and praising the King of Glory in his Church, I was doing the same in the field of blood; I was truly in the spirit of a Christian and of a soldier on the Lord's day."

Out of respect for the society to which these fighting professors belonged, it shall not be mentioned, but this we shall say, any society of people professing christianity ought to blush to own such characters to be Christians, whatever pretensions they may make. It is no wonder England is so full of deists when such men pass for saints. And we must candidly confess

it is no satisfaction to us to be informed that a government so corrupt and professors so defiled are undertaking to spread the gospel, and sending missionaries to various parts of the world: for there is no ground to suppose those they proselyte will be any better than themselves; and if no better, what advantage will it be to them in this life, or in that which is to come?

NEW PRESBYTERIAN CHURCH.

The congregation of the First Presbyterian church in this city have lately taken down their house of worship in Market-Street, and are erecting a new one in Washington Square, which we suppose will be superior to any one yet built by this denomination of people in the United States. If we increased in true piety and good works, as we do in the number and splendour of houses of worship, we should not mistake if we supposed the millennial state of the church was drawing near.

A PROTESTANT CHURCH AT ROME.

Paris, April 26th.—Letters from Rome announce, "That religious toleration has achieved a victory in the Chief city of Catholicism. His holiness has permitted the Calvinists at present in Rome, the public exercise of their worship, and in consequence they have administered the Sacrament in a Church open to the public. M. Neckar, an ancient Cyndic, of the Republic of Geneva, being at present in Rome, the protestants have requested him to walk at their head in going to the communion. This has been done, and gave general satisfaction."

In proportion as religious communities become corrupt, they will agree and tolerate each other. "The world," said Christ, "will love its own." We have no idea there will ever be much more opposition or disagreement among the various denominations which now exist. They are too much alike to fall out or differ in

any considerable degree. There is a greater probability, that they will all join in opposing the truth whenever it is delivered.

MISSION TO PALESTINE.

The two missionaries who sailed from Boston some time since on a mission to Palestine are now at Smyrna, and have been there for a considerable time. They appear to be doing very little, and we must say we have no prospect they ever will do much good in those parts. It has a taking sound to send missionaries to Judea and the ancient Jerusalem, and is attended with great expense, and that is the chief we apprehend that will be likely to arise from it. One of them at least is a Mason. In a letter written to a worshipful Master in Georgia, he concludes "Yours with masonic attachment." It seems the free masons in that state had contributed liberally in support of this mission. Indeed it is the order and fashion of the day to take part in some of the popular and splendid undertakings now going forward in christendom, and much we fear is done merely to be seen or to have glory of men.

Extract of a Letter from a member of the Methodist Episcopal Church, to a friend in this city.

"I was in New York week before last, and was informed by preachers and people, that some of the most pious and worthy members, to the number of about 300, with three preachers, had left the old Methodist Episcopal church in that city, and have assumed the name of the *Methodist Society*. I even saw their new discipline. It was conjectured that 6 or 700 more would join them in that city. The reason assigned by the seceders for separating, was on account of the priesthood having so much power, both spiritual and temporal, in their own hands, and that they were aspiring after more, which was displeasing to them; and fearing the consequences, they withdrew."

Communicated for The Reformer.

The apostle James directs those who profess to be the followers of Christ not to hold the grace of God with respect to persons. This seems not sufficiently attended to in the present day, and particularly by those who are generally considered as examples for others. With what reluctance do some ministers visit, even when solicited, the poor of their flock when confined on a bed of languishing; while the wealthy and great, unsolicited, receive every attention they could desire. The same partiality is moreover too often evidenced even towards the dead. A doctor of divinity in this city, who receives 2000 dollars per annum, being requested to preach a funeral discourse for a poor man, excused himself by saying the weather was too unfavourable for him to attend. Shortly after, a person of opulence and wealth having deceased, this same doctor, with five or six other ministers, were to be seen at the interment, and ready to assist in whatever way their services might be required; although the weather was much more unpleasant than at the time of burial of the poor man. Trees are known by their fruit; why not ministers by their conduct? H.

From a Connecticut Paper.

DIED, at Weston, Connecticut, on Wednesday the 19th instant, Mr. BRADLEY TREADWELL, after a short illness of five days, aged 34 years. He died greatly lamented, and will be long remembered by his acquaintance.

The circumstances of his death were truly extraordinary. On the morning of the 19th he gave the parting hand to all present. When all supposed he was dead, the neighbours were sent for to lay him out. About four hours after the suspension of life, when they were just about to proceed to lay him out, he was observed to have a small motion in his breast, which surprised the by-standers; and soon increased signs of life began to appear, when one spoke to him, whom he attempted to answer by making a faint, inarticulate noise, which again terribly surprised them. He then suddenly, as from a sleep, arose in his bed and sat up. The first words he uttered were, "I have seen glorious things since I have been gone; [which was about four hours,] it appears to me I have been gone four or five days. I have seen the New Jerusalem, with all its inhabitable beauties, and heard the sweet music of the angels. I have seen and drank of the waters of life, which have cured me. My conductor told me I must return for a small space, and tell my friends and neighbours to prepare to meet me in that happy place." He continued to comfort and exhort all present the remainder of his time, which was about four or five hours, with great earnestness. He also said, "I saw and heard the weeping of my friends from beyond the mountains, and heard it echo and re-echo; and was told by my conductor to tell them not to mourn for me, but for themselves." He continued in that state till he expired.

The above and foregoing was communicated to the subscriber by a person who was present at the time, and whose veracity may be relied on, with many other unexceptionable witnesses.

SETH HALL.

Fairfield, July 24, 1820.

* * In the communication signed "Daniel," page 161, second line of the extract, instead of *we*, read *First*—A similar error occurs in the last line of the page.

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